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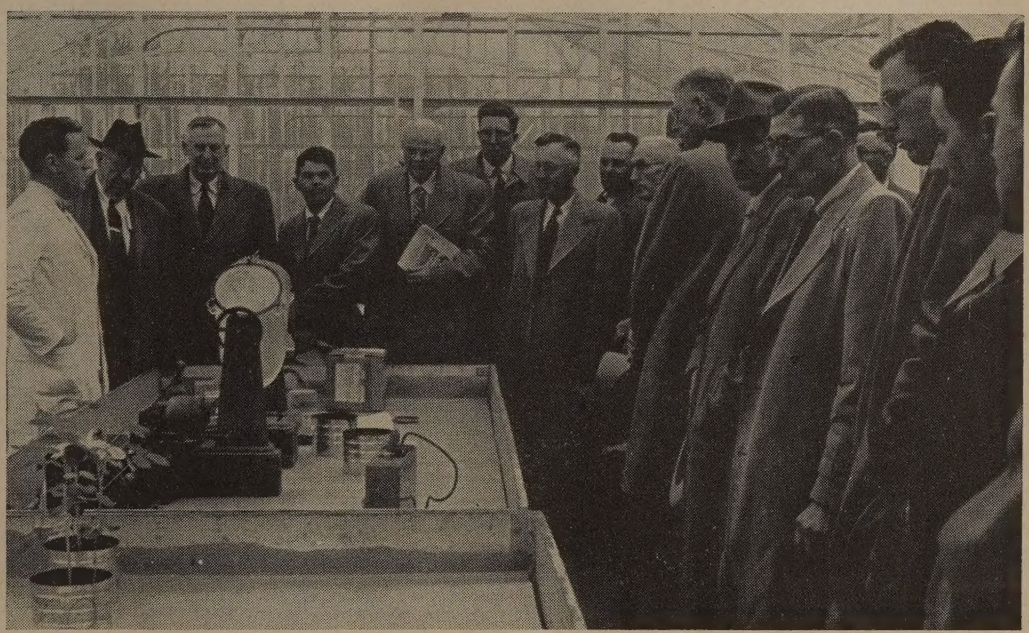

Photo by Merton Scott

The Agricultural Seminar sponsored by the Friends Committee on National Legislation, February 14-21 included a day at the U.S. Department of Agriculture's experimental farm at Beltesville, Maryland, where the farmers learned about the use of atomic energy in growing food. Part of the group is shown here, most of them Friends. From left to right, C. H. Wadleigh, soils scientist; Oliver McCoy of New Vienna, Ohio; E. Raymond Wilson, Secretary of the F.C.N.L. in Washington; Arlo Cottrell of Parkville, Mo.; William Johnson of Fairmount, Indiana; Eves Cadwallader of Oskaloosa, Iowa; Dwight Kendall of Thorntown, Indiana; J. L. Rosencrantz of Stuttgart, Ark.; Earl Fowler of Albany, Ga.; Louis Kirk of Columbiana, Ohio; John Mills of near Indianapolis, Indiana; Emory Hemmingway of Iowa City, Iowa; a government employee; and Howard Hackney of Wilmington, Ohio. Complete story on the Seminar is on page 71.

The Answer of the Cross

Joseph Weber

Quaker Farmers in Washington

F.C.N.L. Agricultural Seminar

Another View of China

Sumner Mills; Colin Bell

Friends Discuss Indian Affairs

Mildred E. White

Communion—After the Manner of Friends

Being a Friends' pastoral leader, I am continually harrassed with the question from Friends and non-Friends: "Why don't Friends observe the rite of the Lord's Supper with the rest of Christianity?" Frequently, I find that some Friends insist that it is "wrong" to partake of the elements of communion, while I find some non-Friends quite solicitous for the spiritual welfare of their Quaker brethren! Both extremes are quite danegrous in my opinion.

My first plea is that Friends shall not be a purely reactionary and negative Christian Society. We do not need to be on the defensive in our position, nor do we need to adduce proof texts to prove conclusively that we are right! Surely we should be able to read I Corinthians 11:18-34 without embarrassment. It should not greatly disturb us to realize that early Christians generally observed the rite of the Lord's Supper. We should not feel pressed to give our water-tight interpretations of New Testament passages that seem to give support to the general Christian observance of the rite of Communion.

Be assured that Protestants, generally, believe that it is possible to worship God with or without symbols. Friends agree! Some Christians feel that they need symbols to aid them in their approach to God. (Who can criticize them?) Other Christians maintain that they can worship more effectively without symbols to interfere with the directness of their communion with God. (We congratulate ourselves!) There is a great body of believers who can worship effectively with or without the aid of physical elements surroundings. They do not feel "lost" if they do not participate in the Lord's Supper, nor do they feey impeccable if they do participate.

I think it would be fair to say that Friends have completely lost the spirit of Friends' worship when they insist that it is the *only way* to worship and that other Christians simply have not received the Light! If we would be completely honest, we might reluctantly admit that *our* way has not *always* been effective in bringing men to communion with God. Especially is this true in the case of "birthright" members, Young Friends and newcomers to the Society. Apparently a sizeable group of Friends have not "caught the spirit" of Friends' worship.

My one desire, as a leader in a programmed Friends' meeting for worship, is that our Communion Service, without symbols, shall be equally, if not more, effective than the Communion Service of those who use the physical elements "in remembrance." Is this possible? I have reason to believe that it is. Parenthetically, Friends' communion can be the deadest thing known to man if the Spirit has departed! Think it over.

D. Aldean Pitts

Australia General Meeting

General Meeting was held this year from January 23 to 27 at St. Andrew's College, Sydney. The attendance ranged from 70 (at the opening session) to 40, with an average of about 50. Five Young Friends made the 2,000 mile journey from Western Australia. The three subjects most concerning Friends were: Should Australia become a Yearly Meeting?; Australian Restricted Immigration policy (white Australia); and Work for the Aborigines.

On the subject of becoming a Yearly Meeting, Friends were deeply divided, and it was agreed that the time was not yet ripe for this move, which, however, is still to be kept very much in Friends' minds. On the Immigration policy the meeting issued a statement to the Government, including this: "We believe that harmful results are coming from the enforcement of this policy, and that no matter what difficulties appear to be in the way, it should be changed. We would therefore urge our Governmnt publicly to renounce the present policy and to make some provision for limited immigration from all countires, for example, by a quota system." On work for Aborigines, progress in Western Australia and New South Wales and greater government interest in Victoria, were noted with satisfaction.

Canberra was approved as a Particular and Preparative Meeting. Over the whole of Australia an incerase in membership of 2.4% was recorded.

Friends were pleased to receive an original drawing as a gift from the German people, through the Federal President of West Germany as a token of gratitude for help after World War II.

A short Summer School was held just before General Meeting on the subject, "Australia and her neighbors, in the light of Christ's teaching." Relations with Asia were surveyed by Lord Lindsay, who called the "White Australia" policy a piece of unnecessary rudeness. Dorothy Gregory spoke on the biological aspects of race, and the final lecture was given by Lucy Burtt, who urged a deepening of our own spiritual life, individually and collectively—"we must put our own house in order." Lucy Burtt is concluding her year's visit to Australia and New Zeland. Her talks to Friends and Student Christian Movement groups have been a source of great inspiration and encouragement and have led to a re-assessment of our Christian faith and a renewed interest in Bible study.

Eric B. Pollard

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Editorials . . .

Wisdom—Then Courage

The chief resistance to rethinking traditional ways and to planning progressive action is the inertia induced by social habits. A pattern of group behavior becomes established and the grooves that repetition has worn become fixed in the minds of individuals. When men break from these older habits to cut new paths, it is partly by the incentive of ideals, but chiefly through enlightened self-interest—the dawning awareness that what *ought* to be *must* be.

Any program of action must therefore be compounded of the ideas we believe should be advanced and the people who are to be changed—to be the carriers of ideas. It is easy, in a prophetic urge, to overlook or ignore the nature of the problem posed by persons in opposition, to assume that the ideas, which almost consume their proponents, are all that matter. "Right is right and wrong is wrong" is the over simplified resolve to be true to principles, followed by a call for courage. It is then but one step to becoming battle-minded, an attitude which both war-makers and peacemakers may share in different ways and degrees. It is the assumption that opponents must be conquered, beaten in a kind of public tussle, as the issue shapes up into a two-sided struggle.

It is easy to forget that peace is not so much an *end* to be achieved as a *way* to achieve it. An unqualified devotion to truth does not require carelessness about the effects on people in our proclaiming it, and gaining unpopularity is not a true measure of success. Opponents, actual or potential, are also a part of the "truth" at stake. Our first need is for understanding, which is but another word for wisdom. Courage, alone, is sometimes used in perpetrating evil; wisdom cannot be.

Perhaps this kind of problem catches up with Quakers when they are unduly obsessed with their reputation. One way to keep in the spotlight of attention, to retain a reputation for supporting unpopular causes, is to seek for them. Temporary unpopularity may perpetuate a reputation for uniqueness, which in turn may be a bid for popularity with a limited circle of people. This calls for courage of a sort. But first of all we need wisdom to know the values to be achieved in the causes we espouse.

We might righly undertake the defense of the right of persons with whom we disagree, to freedom of speech and of press, but should we stand ready to offer help to persons who want freedom in order to destroy freedom? Definitely no, though such a decision points up a difficult philosophical question. We must not become twisted in the idea of our responsibilities, which are, first of all, to keep moral concepts clear, lest we become accomplices in destroying what we want to preserve. Uninhibited freedom for everyone is by no means the supreme value. Freedom must be limited to acton for the development of *responsible* freedom.

Even so, courage is a needed quality and it is not easy to have it when the current is running against us. We need to be reminded of that, but the decision on what course to pursue is not as to whether it is popular or unpopular but whether it is true. We may be self-tricked into *convincing ourselves* that we are courageous or wise. Courage enough is needed after wisdom points the way.

Love's New Order

Out of the welter of twisted human ideas comes the great Idea, the wisdom of God. From beneath the emotions of fear that simmer, then boil over into conflict comes the divine Love that dispells them all.

Human progress is like waking up—awakening to the deeper, true realness of life. The heart and core of all progress is the discovery of love, not only as a quality, but also as an energy, a power to overcome the world.

This was the only messiahship worthy of the name and Jesus came as the Messiah, the Christ, understanding the nature of the human problem and the meaning of his own mission. He was not turned in the slightest by the frothy "success" idea which ruled the minds of men. When he set his face steadfastly toward Jerusalem even his disciples revealed their lack of understanding. The success concept came out in the words of Simon Peter as he said, "God forbid, Lord! This shall never happen to you," and the great Idea, the divine Love, the Voice of a new order met it head on, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men."

There *was* the issue, there *is* the issue squarely faced. The historic call of Israel for a dictatorship of "righteousness" was dashed to pieces for those who hoped that Jesus would assume such a role. Well did he know that the political machinations for restoring Israel was but an example of sinners trying to overpower sinners. The real problem was that *they were sinners* who could not understand the "things which make for peace."

There was one thing only which could make peace —sin destroyed by redeeming love. This must be done even though in doing it sin seemed for the time being to triumph. Love must show that no sinful power on earth could destroy it—that love is of another order, as if from another orbit of a vastly different world. In this seeming defeat on calvary the new way would shine more sharply. In spite of the pain and darkness which vengeance had created, a voice from that other world would say, "Father forgive them" their blindness.

How ill prepared they would be, as they surrounded the cross, to understand what really was going on! How little they would know of true messiahship that

was atoning for their evil and making way for a new order, a kingdom of God among men.

That was 2000 years ago, but now we are so much wiser! Are we? Now in these last days of Lent are we truly examining ourselves as persons and as members of the present order (or disorder) of our world? Let us for a moment forget the technical language and phraseology—the Supreme Court decisions, segregation and integration— often the language of our evasion of love, and ask which order we are ready to follow, His or Satan's. Have we really seen the central meaning of Calvary, the atoning love? Let us, being deeply aware that we stand at the foot of his cross, say what we will regarding the equality of his love for men and its implications for us in our acceptance of his children, of lighter or darker skin.

Let us examine our tendency, whether in person to person relationships or nation to nation or race to race, to fly into self-defensive conflicts. Christ not only died for *them,* he died for *us,* for *me.* Sin is sin whether it is *theirs* or *ours.* Look deeply and we shall see that our defensiveness is often the sin of pride. How different, O how different from the spirit in which He walked to Calvary!

E. T. E.

The Answer of the Cross Today

By Joseph Weber

Joseph Weber is minister of Smith's Neck Friends Preparative Meeting near New Bedford, Massachusetts. A senior at the School of Theology at Boston University, he is a native of Pittsburgh. He attended American Friends Service Committee workcamps and seminars in the United States and Europe, and served in the 1952 *Berlin workcamp as leader. He is a member of the Methodist Church.*

In the spring of 1953 over a thousand refugees a day were fleeing from East Germany into West-Berlin. Berlin, which was once a great capital of education, philosophy art, science and of an ordered modern state with its undergirding of military might, had become a rubble city, a refugee city, torn between the violent materialism of the East and the seductive materialism of the West. Part of my time in Berlin I worked at a table in the barrack-like structure where the refugees were processed, giving out milk to the very young and a diluted coffee to all the rest. Often old women would come by—old women who had been up-rooted from the farms of Brandenburg, where their people had been for generations. What a pathetically eloquent symbol of our time these simple peasant women were amidst the disruption of the past and the uncertainty of the future; especially when one of them would ask simply: "Bitte, durfte ich ein bischen Milch haben! Ich bin schwach." "Please, might I have a little milk. I am weak."

We are living in the age of Berlin, of Dachau, of Dresden, of Hisroshima, of Korea, of Gaza. The cries of the dying pierce into the quiet moaning of those in monotony, meaninglessness, and misery. The bud of Western civilization, which self-sufficient man thought would blossom into the full flower of accomplishment, has instead wilted. We are living in an age when once again with passion and intensity the basic questions of man's destiny are being decided.

Christians see the answer to the questions of man's destiny in the life, crucifixion, and resurrection of our Lord Jesus Christ: as a mighty act of God coming to man in love, and as the humble response of man going to God in love. For us today, amidst the indifference and superficiality, amidst the violence and despair of our world, the crucifixion confronts us as the inescapable fact of our faith. The larger part of the Gospels are concerned with the passion story. We understand the sermon on the mount only when we see it in the light of the suffering love of the Cross. The love, courage, and integrity of Jesus led him to the Cross. The new hope and the new life were not the easy, automatic gift of God. They were the result of the suffering love of God, and of the suffering love of man on the Cross. It is this cross, not as theological speculation, but as historical fact, and as spiritual and existential reality, that calls all men to a vocation of love.

This love to which the Cross calls us is not an easy, sentimental love. It is not a love that is based just on the good will of men, nor on the common fellowship of men. It cannot be created by sociological structuring. Rather this love is rooted in God; in the God who has revealed himself not in the orderliness of life, not in the expected, not in the coherently progressive, but in a young man living a life of suffering love, and dying, condemned, between two criminals on the Roman stick of execution. This is the kind of love that pierces to the utter depths of our existence as men. It sees the horror of destruction, the power of hate and evil, the terror of man's littleness and selfishness. But it does not ignore or flee. It conquers, it overcomes—because it is rooted in the eternal. It is the good news of God.

This love to which God calls us does not need the guarantee of success, any more than Jesus on the Cross was guaranteed success. This love does not allow itself to be put off by subtle rationalizations to more favorable times, any more than Jesus allowed himself to be persuaded to evade Jerusalem, or in the final hour to flee from Gethsemane. This love is not noisy, nor activistic, nor external; rather it is the Christ on the Cross saying: "Father, forgive them, for they know not what they do." It is in this kind of love that the community of the Church must be established. We will not fulfill our destiny by technicological advance, nor by sociological reconstruction, nor by the power or threat of hydrogen fusion. We will fulfill our destiny as men only in the community of love. Only the community of the love of the Cross can hear the cries of the dying and the quiet moans of the meaningless and miserable ones, and embrace them and redeem them. It is the community of love that can break down our segregation, our economic inequality and our moral mediocrity. In this love man can find again new life and new hope. This love is painful;

but it is the only way to the final triumph of joy.

The love to which the Cross calls us is not a love that can be ignored or rejected as too difficult or too impractical, or too irrelevant. To reject or ignore this love means to deny ones' destiny and to stumble into cynicism and superficiality. The crucifixion is also a terrible condemnation of all that is not rooted in God's love. The Cross judged the self-righteous moralism of the Pharisees. It destroyed the hate that would overcome love. It censured the political expediency of the Sadduccees. It continues to judge and overcome selfrighteousness, hate, sin and evil. Perhaps above all the Cross condemns modern man when he would rely on military might to settle the questions of his existence, and when he would seek his security not in the suffering love of God, but in the creation of superior means of destruction. The greatest apostasy and denial of the love of our Lord Jesus and his Cross are modern militarism and war, where the love is subjugated to the immoral demands of political expediency.

The love of Christ on the Cross is the ground of our social concern. Any social concern that is only a detached aspect of our Christian life is inadequate. There is no such thing as a separate social gospel. We do not fulfill the Gospel of our Lord just by organizing a committee to take care of some special problems. Simply doing good is not enough. We are living in serious times. Only a love that pierces to the very depth of hate, despair, suffering, and evil, and redeems, and recreates, and restores joy is adequate for our age. This love is the only real joy, the only real happiness, and the only real victory.

If the ruins and refugees of Berlin are symbols of our time, so are the Churches of Berlin. I remember a meeting for worship with the Friends of East Berlin. Outside, the Communists were having a huge marching demonstration. We sat in silence in our little group. Some of the group had friends and relatives in prison. Others might lose their jobs. What a contrast to the noisy might outside. Yet this group, and the other Christian groups who were rooted in the love of the Cross, would finally gain the real victory and would be the redeeming force in a disruptive world. In this love of the Cross we can go forth to the newness of life—in ourselves, in our Church, in our World.

Another View of China

Sumner A. Mills; Colin Bell

The question of membership in the United Nations for Communist China as introduced by Elton Trueblood in the previous issue of this journal is one of wide interest. It is therefore important to have other points of view, such as the following, expressed. Summer A. Mills is a dairy farmer living near Indianapolis, Indiana, a member of the West Newton Friends Meeting and Clerk of the Five Years Meeting of Friends. Colin Bell is Associate Secretary for Administration of the American Friends Service Committee.

* * *

In the most recent issue of *The American Friend* (February 23), our good friend Elton Trueblood has taken a strong stand against the admission of Communist China to the United Nations. While this is the current attitude of our state department and most American newspapers, I cannot agree with the finality of his conclusion that every "thoughtful Friend" will be equally adamant on this grave question. Indeed, the same considerations which are listed by him lead me to a different conclusion.

While I would be the last to condone aggression or to minimize the hostility and frustrating actions of the Peking government, yet I recognize that the United Nations is only an imperfect instrument for the preservation of peace and not a society of the pure and elect. As we review the membership list, with the range from the Soviet Union to Spain; we realize that few nations entered with clean hands. We remember with sorrow and repentance that even as we helped, with one hand, to fashion this organization in 1945, with the other we were putting the finishing touches on the atom bomb and preparing to loose it on defenseless civilians.

We woud agree, I believe, that the present danger would be even greater if the Soviet Union was outside the United Nations and by the same logic it would appear that to keep a nation of proud people with one-fourth of the world's population indefinitely outside, with the status of outlaw, immeasurably increases that danger.

Any system of progressive and enforceable disarmament will have to function through the United Nations and to implement such a plan all nations with great war potential must be subject to the same inspection and regulation.

I do not suggest that the Peking government should be admitted without that step being part of an overall plan to relieve tensions. Certainly, I would have grave misgivings about handing over, at once, the seat on the Security Council now held by Nationalist China.

That seat might well be temporarily vacated even if it required charter revision. Eventually Formosa must cease to be an armed camp but in process of neutralization the desire of these Formosans to remain independent must be respected. It is unthinkable that a renewal of the Chinese civil war should be encouraged or permitted to happen.

As already indicated it seems to this writer that the only hope of the world now lies in enforceable and universal disarmament. We earnestly hope that steps toward this goal can be part of any settlement of the China problem.

I agree with Elton Trueblood that every thoughtful Friend must face this issue, but in our preoccupation with the power struggle over this political question may we not lose sight of the possibilities in reconciliation and peaceful change. Surely it is not sentimental to suggest that the Christian message is relevant to international conflict and that our faith as Friends finds expression in non-violent solutions.

Sumner A. Mills

* * *

I have read Elton Trueblood's article on China with very great interest but also with considerable distress. With his statements regarding the urgency of clearing our minds on the dilemma which faces us I can fully agree. What troubles me is his insistence on the need for "taking a stand" in order to "maintain a just and durable peace." I am conscious rather of the need to make a move in order to reach a just and durable peace. In other words, his argument appears to be for a continuation of the present impasse, lest in making a move we create a worse crisis.

My second difficulty arises from his contention that any Friend who has thought earnestly about this question must oppose Peking's en-

try into United Nations. He sees Friends whose opinions differ from his as being in a category of unthinking persons whose views are based "in most cases on a confusion bred of sentimentality." This is, is seems to me, a somewhat unfair judgment upon the many Friends in America and across the world who do not stand pat with him.

We are probably united in agreeing on the moral and political necessity of releasing the Chinese from a position in which they are boxed up inside the communist world. It is not in the Quaker tradition to advocate ostracism as an instrument wherewith to cause a change of heart. We act quite otherwise in our missionary work and in our social activities. The urgency of making contact with the Chinese (both at the government level and with the people) seems real to me. Surely the Western World came most nearly to the brink of war during the last years of Stalin's life when he lived cloistered with dangerous illusions and wished to hear only that which fed those illusions.

To isolate a totalitarian dictatorship controlling one quarter of mankind is an incalculable danger to the world's peace and to the prestige of United Nations. We now sit at United Nations side by side with those who were agressors in the recent past against the world's peace, and with other nations whose "ways of life" are unacceptable to us. It is clearly not our long term aim to by-pass the United Nations but to reach as soon as possible a position in which this major world tension can be resolved within its orbit.

Perhaps our differences lie not so much in the area of principle as in the question of timing. Elton Trueblood has given us a political directive of a negative order. We are, I think, called upon to ask ourselves what positive means are available which may bring about those conditions under which the United Nations, may be *strengthened* by Peking's entry. A powerful segment of world opinion favors admission of mainland China in the near future. Another segment is opposed, and it seems to me that there is more concentration by this group on the business of opposition than on the resolution of the problem.

The times call for initiative and flexibility, for action on our part rather than mere reactions to the moves of others. There *are* actions which the West could take. There are opportunities to plan the development of improved relations in ways which take into account the time factor stressed by Elton Trueblood. Any plan will bristle with difficulties at every point, but I suggest that at this time large-visioned proposals on the China impasse would evoke positive response from most peoples of the world, including particularly the nations of Asia.

Elton Trueblood, in his concluding naragraph, says that while "it is good to be tender and forgiving, these are not the issues." The issue, he says, is one of power. Friends talk much about power — "that power which takes away . . . " If this power we speak of has no relevancy at all to the political issue of China's entry into the United Nations, then the sentimentality to which Elton Trueblood refers must indeed be nearer to the deep roots of our faith than we had realized, and it must have been with us a long time.

Colin Bell

World Committee Meets

The two Baltimore Meetings were hosts to the recent annual meeting of the Friends World Committee (American Section). Eighty-seven persons registered from a wide geographic area.

Errol T. Elliott, Chairman of the Friends World Committee, summarized the sixth session of the Committee held at Germantown, Ohio last Autumn. Margaret E. Jones of the Quaker Program at the United Nations spoke of the significance of this part of Friends work for peace. Since last September 400 Friends from 16 countries have spent a day or more at the U. N. under the leadership of the Committee.

Dorothy Gilbert Thorne of Wilmington, Ohio, was appointed the new Chairman of the American Section, replacing Alexander C. Purdy of Hartford, Connecticut, who has served in that capacity for the past eight years. Eight new Monthly Meetings have been recognized in 1955; East Cincinnati, Ohio; Palm Beach, Fla.; Iowa City, Iowa; Eastern Long Island, New York; Augusta, Ga.; Santa Barbara, Calif.; West Lafayette, Indiana; and Oklahoma City, Okla. The Committee considers the nurture of the thirty unaffiliated Monthly Meetings and sixty worship groups with their almost one thousand members a major responsibility. There was

Photo by James Cox

Herbert Hadley, new Executive Secretary of the Friends World Committee for Consultation (center) chats here with Domingo Ricart (left) and Curt Regen during the annual meeting of the Friends World Committee (American Section and Fellowship Council) held in Baltimore in January.

lengthy discussion regarding the policy by which recognition is given and the responsibility for trying to relate these Meetings to already established groups.

William Lotspeich of the East Cincinnati Meeting described with colored slides the visit he and his family made among French Friends this past summer. There are only 89 members in France Yearly Meeting, but many of them bear a wonderful witness to their faith. Domingo Ricart, a member of the Oread Meeting, Lawrence, Kansas, told of his visit to Cuban Friends last summer. The Yearly Meeting has over one thousand members and exerts a fine Christian influence though the work of its schools and Meetings.

Preceding the annual session there were meetings of the planning Committee for the 1957 All American Friends Conference, which is being planned under the theme, "Growing in the Experience of God."

The ninth member of the delegation of churchmen to visit the Soviet Union this month (see February 23 issue) has been named. He is Decatur Ward Nichols of New York, a bishop of the African Methodist Episcopal Church and a vice president of the National Council of Churches. The nine representative Christian leaders will visit Russian Christians for ten days.

Quaker Farmers in Washington

F.C.N.L. Agricultural Seminar

The concern of Friends to gain insight into the tormenting problems facing American agriculture at home and in international relations and to face the moral and spiritual implications of our mounting surpluses was reflected in the recommendations of 79 farm men and women who spent February 14-21 in Washington in intensive study of many aspects of the agricultural situation.

Sixty farmers, of whom 19 brought their wives, came to Washington, at their own expense, at the invitation of the Friends Committee on National Legislation. Members of 15 Yearly Meetings together with farmers from six other denominations, representing 18 states and many phases of agriculture—corn, hog, dairy, wheat, cattle, rice and nuts, attended the Seminar.

The seminar opened with consideration of the situation of American agriculture today, with Howard Tolley of the National Planning Association warning that there is no easy solution. Consideration of America's abundance in a hungry world, proposals to improve the farm situation, research in better farm income, recommendations of farm organizations on agricultural policies, and distribution abroad were also topics considered. The seminar spent one day at the federal Agricultural Research center, Beltsville, Maryland, seeing current and prospective scientific contributions to farming (see cover picture.) The seminar spent a morning talking with key legislators, and many of the farmers visted their senators and representatives.

In philosophy the group ranged from those who believed far-reachnig government controls are necessary in the present farm predicament to a few who felt relaxation of all government controls is desirable. All agreed on the goal — enough food and fibre wherever they are needed and a fair return for the 22 million American farm population. They faced the fact that the problem is not a domestic one only. The challenge, the group agreed, is to create and maintain a growing economy of agriculture and industry which will allow people to work to meet the needs of a rapidly expanding world population. "The responsibility is ours" was a phrase that occurred frequently during the discussions.

The farmers were unanimous in emphasizing the supreme importance of approaching all phases of agriculture from the standpoint of human welfare, recognizing "our responsibility as Christians to respond to all human beings as children of God."

On the domestic front, the farmers acknowledged that "we cannot be content merely to reduce production . . . as long as hunger or malnutrition is the constant companion of many" and declared it is the task of American argiculture to produce amply for effective current demand, for export and for reasonable reserve. The group pointed out that farmers serving the nation as producers and meeting responsibilities of stewardship of resources are entitled to their fair share of the national income. They felt that at present the farmer can scarcely achieve this without government aid.

The group advocated parity of income, though not necessarily by maintaining parity of prices. After intensified efforts to increase consumption at home and abroad, the group recognized the need for curtailment of output to the point of effective demand as an immediate temoprary expedient. They urged that emphasis of government aid be on support of farm income rather than of market prices. Price supports, they pointed out, whether rigid and high, or flexible, may price crops out of the market. Where this is likely to occur they favored production payments.

Necessary measures to restrain production on a quantitative basis such as bushels or bales are preferable, the farmers agreed, to acreage allotments.

Needed subsidy should be geared to intensity of conservation practices. A sense of stewardship of the land as the home of all men or present and future generations pervaded the seminar. Disregard of good conservation practices was recognized as one factor in the farmer's present predicament. The seminar group urged that income subsidy be graduated according to compliance with good conservation practice.

The group advocated maximum over-all payments per acre be graduated downward as the size of the farm increases. The farmers felt that the acreage reduction aspect of the soil bank holds some promise of reducing output in a few years if it is efectively financed.

The farmers made seven recommendations regarding agriculture and foreign policy, recognizing that the problems of agriculture are intensified by nationalism, power struggles and the haunting fear of war. In the hope that the world may be better fed, the seminar farmers recommended:

1. Extending trade relations in non-military goods with all nations, including the Soviet Union, Communist China and other Soviet bloc countries.

2. Continuing the reciprocal trade program with more emphasis on lowering tariffs and removing restrictions and embargoes.

3. Expanding technical assistance, especially with funds channeled through United Nations agencies, to help people help themselves. International investment is another basis for successful sharing of American technical advance.

4. Enlarging the work of the UN Food and Agriculture Organization in planning a world-wide basis for more effective production and distribution of food and fibre. Lack of American support has been a contributing factor in the present farm situation.

5. Continuing sale abroad of surplus commodities in foreign currencies, with emphasis in converting currencies to civilian goods and services.

6. Increasing the distribution of surpluses abroad through private voluntary agencies, with less demand for gratitude.

7. Striving for a universal United Nations capable of achieving and maintaining worldwide disarmament thus freeing for human welfare the energy and other resources now devoted to armament.

Copies of the Seminar recommendations and other information may be obtained from the Friends Committee on National Legislation, 104 C St., N. E., Washington 2, D. C.

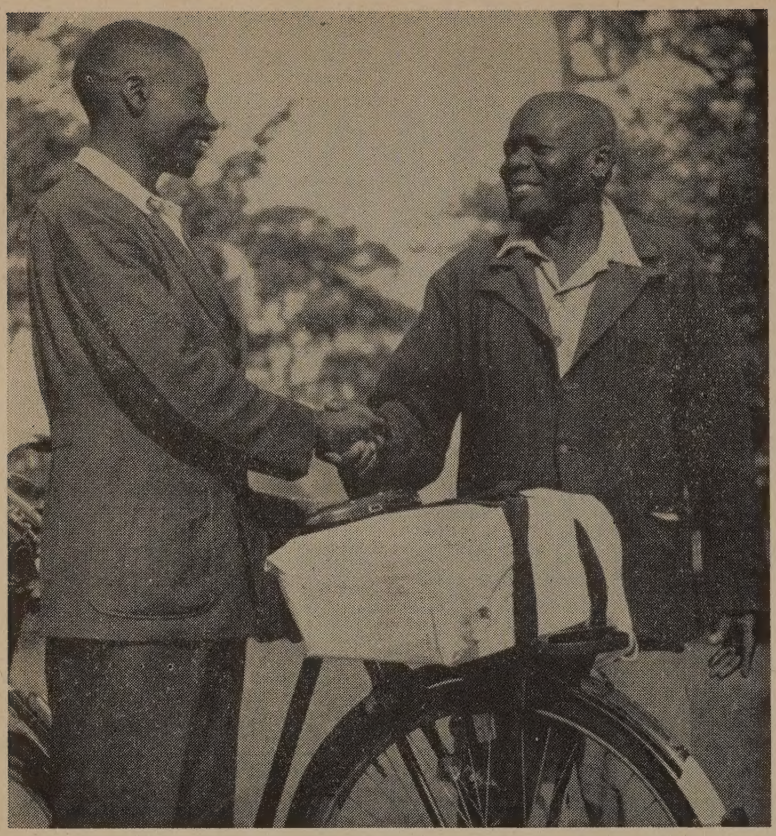

Photo by Onni Rauha

Samson Wanyonyi Leaves For Nairobi Ministry

"Nyasaye ku linda" (God follow, guard, care for you) was the heartfelt farewell of Abraham Sangura (right) beloved pastor of Friends Hospital, Kaimosi, to Samson Wanyonyi (left) as the latter prepared to depart for his first pastoral appointment in Nairobi, capital city of Kenya, East Africa. Samson Wanyonyi is to live with his wife at the new Friends Community Center where British Friends are working and will minister to the needs of the African community of all denominations in the new housing development surrounding the Center.

A qualified teacher, he and his wife, Marita, left their work to attend Friends Bible Institute from 1949 to 1952. There he served as a teacher in academic subjects for less educated students while he was himself a student and translator for Leonard and Edith Wines in religious subjects. His deep concern for the needs of his own tribe on the slopes of Mount Elgon caused him to return there as a headmaster of a Friends Intermediate School. Life on Mt. Elgon is hard, with little transportation, poor communication with other areas, and a relatively small group of educated or Christian people, but a group of dedicated Friends have had a real missionary vision in choosing to live and work there.

In his last meeting with our Mission staff, Samson Wanyonyi spoke of the need to evangelize much more of our own area and all of Africa. He used as a text Joshua 1:5-9, which we could not help feel was very close to his own heart as he began this new and difficult task. The 320 miles from Mt. Elgon to Nairobi is, by local standards, a "journey into a far land." Friends have had a pastor in Nairobi for some years. But the task of ministering to the needs of an essentially rural people now in the throes of city life, in a "disturbed area," where old African and new European ways are thrown into intimate contact, in an ever challenging one. It is a joy to have Friends coming forth with the vision and faith to undertake it.

Shirley Lock

A.F.S.C. Begins 39th Year

The annual meeting of the American Friends Service Committee, held January 13 and 14 in Philadelphia, and the publication of its 1955 annual report focuses attention on the work of this Quaker body in its 38th year. Gratitude for past and present opportunities for service and for worldwide oppreciation of this channel for Friends' testimony permeated the annual meeting.

More "long-haul" programs abroad and at home were tackled last year, while the load of emergency work was lessened. Material aids (clothing, textiles, food and drugs) valued at about three million dollars were distributed. The total six million dollar budget is being used increasingly to work on human problems. Achievements of conferences for diplomats in Switzerland and Ceylon in sowing seeds of friendship and understanding were commanded. Cooperation between American, British and Canadian Friends' service organizations in Korea was viewed with satisfaction. Work in integrated housing was intensified, and the program of equal job opportunities for minorities was extended by opening an office in Baton Rouge, La. Work in civil liberties, conscientious objection, among Indians and in Mexico was reported. The gradual acceptance of greater responsibility for continuing projects by citizens of the countries where the A.F.S.C. is active was emphasized.

Eight new members elected to the A.F.S.C. Executive Board were: Elizabeth Emlen of Haverford, Pa.; William Eves III of George School, Pa.; William B. Edgerton of State College, Pa.; Howard G. Taylor Jr. of Riverton, N. J.; Lyra Dann of Corvallis, Oregon; Henry H. Perry of Boston, Mass.; Eleanor Zelliot of Richmond, Ind.; and William R. Huntington of New York City.

About 70,000 individuals contributed voluntarily to support the A. F.S.C. program last year. The staff averaged 445 persons in the national office, 13 regional offices and field assignments and foreign appointments.

A copy of the 1955 annual report, ". . . The Business of our Lives," can be obtained from the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Penna.

Friends Discuss Indian Affairs

A Friends Seminar on American Indian Affairs was held in the Florida Avenue Friends meetinghouse, Washington, D. C., January 21-23. The Seminar was jointly sponsored by the Friends Committee National Legislation, the American Friends Service Committee and the Associated Executive Committee of Friends on Indian Affairs. Over 40 Friends from coast to coast and from twelve states were in attendance. Most of these are now working with Indians in some capacity, or have had experience in this field of service in the past.

The participants listened to experts from the Bureau of Indian Affairs, representatives of the Division of Indian Health, Public Health Service, members of Congress and other authorities on Indian affairs. Discussions were held daily over knotty points in the problems. The group was united in calling for a positive program of Federal assistance to the nation's 400,000 American Indian citizens. A summary of the concerns and conclusions, prepared, at the request of the participants in the Seminar, by James Hayes of the AFSC Indian Program, Phoenix, Arizona, is here presented;

Right of Tribes

In a draft statement of principles presented to Acting Indian Commissioner W. Barton Greenwood, the group expressed grave concern over the current policy apparently aimed at hasty termination of the Government's responsibility for Indian administration. The statement stressed Friends' belief in the right of Indian tribes to consent to legislation affecting their relations with the Government.

Adoption of a policy of expanded Federal aid was strongly urged in the statement, which pointed out that the Government's obligations in Indian administration will not be fulfilled until Indians have been given adequate educational opportunities, have been aided in attaining normal health standards, have been assisted in effectively developing their own economic resources, have been given experience in business management, and have gained confidence in their ability to manage their own affairs."

The participants in the Seminar reached agreement on a number of points which need attention and action:

Wide Discrepancy

There is a wide discrepancy between policies announced by top officials of the Bureau of Indian Affairs and their implementation on the field.

Most Indians still do not have access to fully adequate health, education and welfare facilities, though there have been improvements in all three fields in recent years. Friends were particularly impressed with reports of the expanded medical program being undertaken by the United States Health Service.

Grave concern was expressed about educational programs which force long separation of Indian children from their families on the reservations.

The participants strongly urged that the Bureau of Indian Affairs develop new and better techniques for determining Indian opinion, and that it take full account of the felt needs of Indian communities in the development of programs.

It was agreed that termination of special Federal control and supervision of Indian affairs is a desirable *long-range* goal, but it was strongly felt that "withdrawal" should be undertaken only when Indian tribes are ready and willing to assume responsibilities.

Underscoring its belief in the right of Indians to consent to alterations in their relation to the Federal Government, the group cited numerous treaties made with the tribes, and legislation such as the Indian Reorganization Act of 1934, which recognized their special status.

"Such promises are binding upon the legislative and executive branches of the United States government", the statement said, "and national honor is inextricably involved in this queston. Such promises cannot, in all honor, be broken. They can be revoked, ethically, only when the tribes to which they were made express a willingness to release the Government from its pledge, or to substitute some other agreement acceptable to both parties of the original promise."

The Friends also expressed concern over the Government's apparent failure to help Indian individuals and communities move toward economic self-sufficiency.

"We believe", they stated, "that Indians, like all other people, should have the opportunity to chose their own way of life and make their fullest contribution to the society in which they elect to live. We feel confident that with understanding, encouragement and assistance, Indians will manage their resources in such a way that they will be of benefit to themselves and to the people as a whole."

Specific recommendations in the economic field included: assistance in the development of reservation resources, encouragement of self-help enterprises, attraction of industry to reservations and to near-reservation communities, careful resettlement in areas where job opportunities exist, prevention of the forced break-up or sale of Indian lands and increased involvement of local and private agencies.

Relocation Questioned

Friends seriously questioned the advisability of the present policy of "relocating" Indians from reservations in urban centers far from their homes. They stated, "Indians who voluntarily elect to leave their communities should be thoroughly prepared, through on-reservation orientation and training programs, for the transition to urban living. And employment opportunities should be sought first in cities close to the reservations."

The participants in the Seminar met with the staffs of the Senate and House Interior and Insular Affairs Committees, and with W. Barton Greenwood, Assistant Commissioner of the Bureau of Indian Affairs. After the close of the Seminar, a number of Friends remained an extra day in Washington to visit their Congressional delegations to share concerns about government responsibilities for Indians.

A detailed statement of policy recommendations and a summary of the Seminar proceedings will be sent upon request. Write to Edward F. Snyder, Friends Committee on National Legislation, 104 C. Street, N. E., Washington 2, D. C.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Dynamite in the Middle East by Khail Totah; 240 pp.; Philosophical Library; $3.75.

Kahil Totah was a Friend, born within sight of Jerusalem, Arabic and later Principal of Friends School in Ramallah. He passed away while this book was on the presses.

The book is a report of his final journey through the Middle East. He reports on each area: Lebanon, Gaza, Egypt, Iraq, Syria, Jordan, refugees and Communism. An epilogue attempts to bring up-to-date his comments on more recent events in the area.

His knowledge of the language and acquaintance with many people gives him an insight and access to information that is often helpful in evaluating situations. The continuing tensions and most recent riots in Jordan, the U.S.S.R. intrigue in the area of recent months all indicate the basic truth in the author's thesis that the unresolved problems make for "dynamite in the Middle East."

Merton Scott

What Is Vital in Religion, by Harry Emerson Fosdick; Harpers; 238 pages; $3.00.

This is a book of sermons, the author's eighth, and, he says the last. Anyone with a distaste for sermons can forget it and open this book with confidence. Sermons are for people. These speak to people in timely, forceful thought.

Frequently a book of sermons bears the title of one of the best products included. Not so in this case, but each sermon could fittingly have the title of the book. The recurrent theme is vital religion. Fosdick speaks to needs. He faces and constructively answers the need for more than ethics in our Christian faith; the need for belief in God; the need to see that religious faith works; the need for a Christian outlook on life; and the need for help to build inner resources.

Ministers will find the usual abundance of fresh, arresting expressions and quantity of vivid illustrations. The long experience and maturity of Fosdick is evident on every page. He speaks with both wisdom and faith.

Charles F. Thomas

The 1955 report of the Friends Committee on National Legislation has been put out in booklet form and is illustrated with pictures of the Committee's work and the various Friends most active in it. The report diagrams the structure of the F.C.N.L., gives its purposes and outlines its activities during the past year. It is available from the Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C.

* * *

Many visitors to Quaker House in New York who while there have seen the "International Affairs Reports from Quaker Workers" have expressed the wish that they could receive these "QIAR Reports" at their own homes. A request sent to Sidney Bailey, American Friends Service Committee, 345 East 46th Street, New York 17, New York will bring the QIAR Reports dealing with United Nations Activities. Friends interested in receiving all QIAR Reports, including those from Friends Centers throughout the world as well as those on the United Nations, should request them from the International Centers Office, American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pennsylvania. These reports bring concerned and informed opinions on world tension spots from Quaker points of view.

A VESPER PRAYER

"I want to float to heaven
like a feather in the air."

His back was stooped from toiling
but his heart ignored its care,

And the mellow, lilting music
quite belied his graying hair.

"I want to float to heaven . . ."
and he straightened with a smile

To look across the cotton field,
to rest a little while—

A soul untouched by greediness,
by discontent or guile.

"I want to float to heaven
like a feather in the air."

His back was stooped from toiling
but his heart denied its care,

And that voice so rich and mellow
made the chant a vesper-prayer.

Vida R. Pribbenow

THE RESTLESS HEART

O, moonlit path across the sea
Your sparkling ripples beckon me . . .
Yet, could I see you from yon shore
You would urge me back to my own door.

Vida R. Pribbenow

WHEN BURDENS PRESS

Alone
Beneath the stars . . .
Somehow they soothe the heart
To quietness, and wink its cares
Away.

Vida R. Pribbenow

The Sunday School Lesson

Prepared by Harold Smuck

April 1

The Meaning of the Resurrection

Luke 24:28-34, 44-53

If any people ever deserved to be called the people of hope, the Hebrews did. They revelled in "the promise" to Abraham that he was to father a great nation. While a tiny country under the heel of successive giants, they still felt that God would take care of them. As a people in captivity they dreamed of the restoration of their nation and their fortunes. Perhaps no people have ever seen brighter stars in darker nights than the Hebrews.

When a few of them here and there—a tax collector, a few fishermen, and assorted common men — found in Jesus a new kind of fulfilment for their hope, they began a revolution. We now call it Christianity.

On dusty paths, in evening discussions on a housetop, in the gentle, assured, commanding voice of the Master addressing the crowds, in night vigils of prayer — in all this a few dozen men and women — a few hundred at most — found God. He became close; He became real; He became "our Father."

The political hopes of Israel seemed a little less important. The personal burden of sin was lifted. A Messiah who would lead an army of liberation came gradually to seem incongruous and unnecessary. The inward peace and moral courage of a pure heart were recognized as the final foundation of a good life—private or public.

But just when these men's hopes were being transformed into the kind which called for a Teacher rather than demanding a Warrior, then came Calvary. And the whole picture fell apart into an unsolved puzzle.

A part of the miracle of the resurrection is that these men were able to put the puzzle together again. Some pieces they understood and had come to love: Jesus' gentleness with the sick and the sinful, his keen understanding of "what was in man," his firmness of conviction, his daring in the face of flagrant evil. Now they began to see how to fit in even the suffering and the death.

They looked at the Scriptures again, and saw it all there. The men of Emmaus testified how "he opened to us the scriptures" (Luke 28:32). When he appeared to the disciples "he opened their minds to understand the scriptures" (Luke 28:45). The puzzle was reassembled; and the picture stood out clear again. Jesus was still the Messiah, the One for whom they had hoped. In moments like these, for two here, a dozen there, one somewhere else, Jesus truly became a living Christ.

We talk about the "meaning of the resurrection." But it does not just have "meaning" in the abstract; It means something to someone. To the two men of Emmaus it meant a warm heart. To the assembled disciples it meant confidence in place of dejection. To Paul on the way to Damascus, it meant a whole new viewpoint. To us it means *what we need to have it mean.* It is the fulfillment of hope.

Questions: Why are you thankful for the resurrection? Why do you think Easter rather than Christmas is the highest point of the Christian year?

April 8

The Church and the Holy Spirit

Acts 1:6-8, 2:22-33

This is the day of the engineers. Nobody is more conscious of their role than Americans, famous for their get-things-done attitude. Yet now we are worried because the Russians have more engineers and are training new ones faster than we are. We have manouvered ourselves into a place where the man who gets things done, the man who *things* made, is the man of the hour.

Yet of course we know that there is more to the world's problems than industrial output or military logistics. The fact that the Sultan can have a Cadillac or the bushman a cheap watch hasn't settled any colonial issues or soothed any unrest. We know too that an automatic dryer will not prevent a divorce, and a larger allowance will not give a boy or girl the assurance that he is wanted.

Our engineers — industrial, mechanical, electrical, chemical — know how to make things. They know how to take the power of a river or the energy of coal or the force of a splitting atom and make shoes. They make it possible to produce penicillin or print a Bible or preserve food. They know how to put power to work to meet the needs of men.

Can we match these physical miracles with our spiritual engineering? That is what the Christian church is supposed to be about. Easter is the promise of spiritual life and victory for all men.

The risen Christ asked his followers to linger in Jerusalem. "You shall receive power when the Holy Spirit has come upon you," he promised. Then they could go to work. In the Acts this promise was first fulfilled on the day of Pentecost, fifty days after the resurrection. In the gospel of John 20:19-23 it seems to have happened on the evening of the resurrection day. "On the evening of that day . . . he breathed on them, and said to them, 'Receive the Holy Spirit.' "

In the earliest days of the church the Holy Spirit was crucial. The Spirit was God-getting-to-work, Christ-in-action. Just how it all happened is a bit mysterious. But there *was* power and it was put to work. We know because we are still seeing the results.

The mystery ought not to bother us too much—we who gape at the man who can fix a TV set and stand in awe of the world's lonely few who ten years ago made an atom bomb. Yet some men have *learned* how to harness atomic energy. Some men *have* learned how to build and repair television sets. Some men *have* learned how to harness and use God's power. But how few they are!

Yet God is here. His Spirit is among us. Our great problem is to relate ourselves to Him so that He may do something for us and may do something *through* us for the world. "You shall be my witnesses."

Questions: How have you seen the Spirit at work in your Monthly Meeting? Under what circumstances is Pentecost likely to be repeated among us? What do we expect of God? In serving God are we more troubled by a lack of willingness or a lack of ability?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

An All Friends Rally for Quakers in California was held January 22 at the Whittier Friends Church. Elton Trueblood addressed the meeting, which served as spiritual preparation for the California Mid-Year Conference, which followed shortly thereafter. A great choir made up of Friends from many Meetings was part of the service.

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William S. Abram, pastor of the Friends Meeting at Watseka, Illinois, served as evangelist during a two week period of special meetings held February 5 to 19 at Fall Creek Meeting in Ohio. Wayne and Ethel Tone are ministers of the Fall Creek Meeting.

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The Annual Meeting of the European Section of the Friends World Committee will be held at Easter time, March 30 to April 3, at a center near Arnheim, the Netherlands. A Conference on the theme, "The Distinctive Contribution of Friends in the World Today," will be held at the time of the annual meeting. Archer Tongue is secretary of the F.W.C.C. European Section.

* * *

Friends in Fort Wayne, Indiana, are meeting at the Indiana University Center at 7:00 p. m. each Sunday. Local Friends who are getting this Meeting under way are Sherman Pressler, Ruth Harvey and Karl Elliott. They have been joined recently by Robert Wehmeyer, a Friend from Manchester, N. H. Friends of the area and travelling Friends are invited to attend.

* * *

At the Winter Rally of Wilmington Yearly Meeting Quaker Men on February 12, the group adopted the project of a Caretaker's Lodge at the Yearly Meeting camping grounds, Quaker Knoll. Estimated cost of the building is $1350, and it is hoped that the building will be erected this summer. Main speaker for the Rally was Canby Jones, professor of religion at Wilmington College, who spoke on the Valiant Sixty of the early Quaker movement.

* * *

John and Enid Hobart will lead the Easter week-end conference held March 30-April 1 by Montreal Friends in Canada. John Hobart, the author of *Quaker by Convincement*, served at Pendle Hill for two years and is now working with Lincoln University, a college formerly for Negro men now becoming desegregated. It is hoped that Friends from eastern Canada and northern New England will attend the conference.

* * *

Elise Boulding will give the 1956 William Penn Lecture, sponsored by Philadelphia young Friends, on the theme, "The Joy That Is Set Before Us." The wife of Kenneth Boulding and an author in her own right, Elise Boulding gave a message on family life at the North American Young Friends Conference at Quaker Haven, Indiana, last summer. The lecture will, as usual, be published as a pamphlet.

* * *

The Annual School of Missions was held at University Friends Church in Wichita in February. Included in the program were a sermon by Harold Walker on "The Church's Mission in a Revolutionary World;" talks on Friends African Mission in Kenya by Everett Kellum and Charles Lampman; and a service in which three young people going into missionary service participated, Reta Stuart, Gladys Kellum and Betty Essau.

* * *

Louise Wood, now in Rome, writes: "A little Friends Meeting is in the process of formation in Rome. Heretofore we have been literally "two or three" and more often "one or two" gathered together. Instead of meeting at the Y.W.C.A. with a street market and its attendant cries outside the window, we are receiving hospitality from the Scottish Church, 11 via Venti Settembre. Here we are meeting on Sunday afternoons at six p. m. and we shall be most happy to have any visiting Friends or friends of Friends join with us." Louise Wood is the American Friends Service Committee representative in Rome.

* * *

Wilmington Yearly Meeting will be held at Leesburg, Ohio, this year, instead of its usual place at Wilmington College. It will begin on Thursday, August 16 and end on Tuesday, August 21, thus making the weekend the highlight period of the Yearly Meeting. Indiana Yearly Meeting will meet in Richmond from August 17-21. This is a correction to the time given in the Calendar of Yearly Meetings. Another Yearly Meeting note comes from Germany, where German Friends will hold their Yearly Meeting at Bad Pyrmont, in their Meetinghouse at Bismarkstrasse 35, from August 3 to 7. Friends are most welcome to attend.

* * *

Theodor Benfey, associate professor of chemistry at Haverford College, will assume that position at Earlham College this fall. He was a delegate to the Friends World Conference at Oxford, and both he and his wife, Rachel Thomas Benfey, were delegates to the World Young Friends Conference at Reading, where he spoke. He has also been a leader at the Guilford Young Friends Conference. For two years he was President of the Society for Social Responsibility in Science. His wife is a graduate of Guilford College, and they have three small sons. Ted Benfey has been on leave this year doing chemical research at Harvard.

* * *

Harold Smuck, minister of the Valley Mills Friends Meeting in Indiana, will write the Sunday School Lessons appearing in *The American Friend* this quarter. Educated at Marion College, Butler University and Earlham College, he was recorded a minister in Nebraska Yearly Meeting. He and his wife Evelyn served with Friends in Jamaica one year and he has also served as Young Friends Secretary for Western Yearly Meeting. He is now also serving part time as Young Friends Secretary for the Five Years Meeting during the leave of absence of Wayne Carter, who is attending Hartford Theological Seminary for one semester to further prepare himself for his position.

* * *

Ralph Rose, Midwest Secretary of the Friends World Committee, recently spent two weeks of visitation among Indiana and Western Yearly Meeting Friends. During January 23 to 30 he spoke to Friends groups gathering on a Quarterly Meetings basis at West Milton, Ohio, Portland, Amboy, Back Creek, Spiceland, Richmond and Winchester in Indiana. From February 13 to 19 he met with Friends in Western Yearly Meeting at West Newton, Thorntown, Russiaville, Carmel, Indianapolis and Bloomington, Indiana. Both weeks of visitation were undertaken in the concern of presenting the concept of a world-wide family of Friends and the outreach stemming from a vital spiritual life.

* * *

More than 300 persons attended the program in observance of the 25th anniversary of the Friends Meeting of Washington on January 22. Sina Stanton, Harold and Sara Stabler, J. Austin Stone and Margaret E. Jones related stories of the Meeting's early years. Hornell Hart gave the principal address of the day, emphasizing the contribution which a Friends Meeting can make in a city such as Washington and stressing the value of meditation. Anthony Gould announced the establishment of an Educational Fund as a memorial to Mary Walcott and Lucy Foster, who made pos-

sible the purchase of land and the construction of the Meetinghouse twenty-five years ago.

* * *

Six Friends attended meetings during the annual session of the Division of Christian Education (National Council of Churches) at Cincinnati February 10-17. Russell Rees and Olaf Hanson of the Five Years Meeting Department of Christian Education attended the sections relating to their work. Richard Kendall, manager of the Book Store, attended the publishers' meetings. John Harvey and Lester Figgins attended the pastors' section. Don Stanley of Cincinnati gave an address on weekday religious education; he is now serving as chairman of that committee in the Cincinnati Council of Churches. A strong note in the annual sessions was the declaration that American Protestant education forces are determined to advance into every area of life so that no group is left outside the church's ministry.

* * *

Leon T. Stern of Philadelphia was appointed last year to represent the Friends World Committee for Consultation at the United Nations Congress on the Prevention of Crime and Treatment of Offenders, which was held in Geneva in August. He also travelled to several other penological conferences and meetings, with letters from various Friends bodies and with visits to Friends meetings in the areas. As a Friend and penologist he attended the Geneva Conference, the International Congress of Criminology in London, and the American Correctional Congress in Des Moines; visited prisons in Switzerland, England and Ohio; and had conferences with professional workers and concerned Friends in France, England, Switzerland and the United States.

* * *

The program of the Southeastern American Friends Service Committee office to which Central Friends Meeting in High Point, North Carolina objected (see Friendly Life page, December 29) in a statement to the local press was a proposed panel to discuss "Which Way to Peace." Speakers were to present four different approaches: communist, world federalist, militarist and pacifist. Stephen Cary, American Friends Service Committee American Section head, was to present the pacifist approach as opposed to the communist. Plans for the meeting were not completed since the speakers for all positions had not been secured and the use of the courthouse in Greensboro was cancelled by the county commissioners. No announcement of the panel had been made by the Greensboro office of the A.F.S.C. when the Meeting's statement appeared.

* * *

Friends students studying for the ministry at Guilford College gather on college steps to present an impressive glimpse of potential leadership. Left to right are Albert Bryant, Bob Casstevens, Larry Emerson (in rear), Kenneth Wood, Viola Britt, Billy Britt (in rear), Howard Hinshaw, Marie Marion, Earl Redding and James Marion. All are members of North Carolina Yearly Meeting.

Kermit and Mary Whitehead of New Providence, Iowa, travelled by air early in February to India to join the staff of the American Friends Service Committee village development project at Barpali, Orissa. They have been with the village development project in Jordan since March, 1955, where Kermit Whitehead served as one of two American agriculturists on the staff and Mary Whitehead was responsible for household and hospitality arrangements. The Jordan project, which was begun in 1953, was destroyed in January during widespread riots and the future of A.F.S.C. work in Jordan is not clear. The Barpali project in Orissa was begun by the A.F.S.C. in 1952, and at present reaches 36 villages comprising approximately 40,000 people. The goal of the program is to stimulate the villagers to undertake improvements in many phases of community life—agriculture, health, village industry, education, democratic participation and self-government.

* * *

Valley Mills Friends Meeting near Indianapolis, Indiana, is celebrating its Centennial Year in 1956. Each month will see some special emphasis in the Meeting. On February 5, Esther Littler gave a brief history of the meeting. On March 4 a selection of Whittier hymns was sung during the worship service. In April, Earlham College will aid in an Education Day. During May, aspects of Quakerism will be stressed in the Sunday School classes. During June, under the theme "Faith of our Fathers," present members who are descendents of charter members will be recognized. During July, the Quaker heritage will be presented in pictures. In August an exhibit of historical articles and a display of modern Quaker books will be on hand. On September 30, tableau glimpses of the past century will be presented. During October Eldon Mills of West Hartford, Connecticut will give addresses on "We Would be Building." The emphasis during November will be on dedication and during December on going to church.

Friendly Fellowship

COLLINS, NEW YORK—Collins Monthly Meeting held February 9 extended an invitation to George and Rose Hall of Buffalo to take over pastoral care of Collins Friends Meeting following the retirement of Levinus K. Painter in June. The Halls expect to assume their new duties in Collins about July 1.

George Hall became interested in Friends in 1948 and in recent years has been an active member of Buffalo Friends Meeting. He attended American University, Washington, D. C. and the University of Buffalo. He did his alternative service in the Williamsville Methodist Children's Home in Buffalo and is now employed on the staff of the Protestant Home for Children there. Rose Hall's father, C. P. Liu, was for some years on the faculty of the University of Nanking, a Methodist institution in China. At present her parents are residents of Hongkong. Rose is a graduate of George Washington University in Washington, D. C. The Halls became acquainted when both were working on the staff of the Washington Post and were married in Washington, D. C. in 1953. They have one daughter, Margaret, a little over a year old. Mildred Metzger

* * *

EARLHAM, IOWA—Bear Creek Quarterly Meeting was held at Earlham, Iowa Feb. 11 and 12. A message on the theme of Evangelism was given by Edna Hutchins, pastor of Stuart Meeting, to the Meeting on Ministry and Counsel. Richard P. Newby, pastor of Minneapolis Meeting, had been invited as guest speaker but was unable to be present. The following meeting for worship was thrown open for anyone who wished to participate. The five pastors in attendance and several others took advantage of this opportunity, making a very inspiring service. Wellington Whittlesey, Instructor in History at William Penn College, brought the message on Sunday morning, and Don Job, Director of Des Moines Youth for Christ, addressed the Young People's Rally in the afternoon. Both messages stirred hearts to greater evangelistic fervor. Edna Hutchins

* * *

MUNZATSI, KENYA—When it is realized that all the quarterly meetings in the East Africa Yearly Meeting number but six, the last one having been created in January this year, it is evident that attending a service where a quarterly meeting is being set is not too common a thing here.

No definite reason can be given why the number has remained so small, except that the general liking of Friends here has been for fewer but larger meetings. The idea is rapidly undergoing a change, so much so that instead of the nineteen monthly meetings which existed at the time of the establishment of the Yearly Meeting in 1946, there are now forty-three, and more are likely to be established before too long.

I think that this is a tendency in the right direction, for it means that walking distances to meetings will continually be shorter, moreover, the church elders and pastors will be able to give more and closer attention to their home meetings.

The three monthly meetings of Kaimosi, Munzatsi and Tigoi, all in Tiriki Location, which form the newly established quarterly meeting at Munzatsi, have in the past been a part of the Mbale Quarterly Meeting.

The date which had been long waited for at Munzatsi was January 8, 1956. Representatives from monthly meetings (excluding those many miles away), arrived by bus, car or bicycle: most of them, of course, on foot. The meeting took place in bright sunshine in the open air under trees.

Mayayo Esendi of Mbale Quarterly Meeting presided. In his opening speech following a time of singing and prayer, he outlined the history of Mbale Quarterly Meeting; mentioning among other things, the work which had been done in sending out evangelists to various places in Kenya long before the establishment of the Yearly Meeting.

Herbert Kimball, John Retherford and Benjamin S. Ngaira were each called on to speak. These, besides some scripture reading, pointed out a number of things connected with the duties of a quarterly meeting; the main duty, they said, being that of seeing to the spiritual well being of the members. As a rule, when a new meeting is being created a talk is given on the proper way to conduct business, such as the passing and recording of minutes, the keeping of records and the handling of funds. This I tried to outline but found my time too short.

Following this came the calling out of names of those nominated, to serve as leaders, covering as well the women's meeting, the young peoples and Sunday School organizations in the quarterly meeting. One by one, they came to stand at the front until there was no more room left. Then Daniel Akelo, Assistant Superintendent read a scripture message and made a short speech, finishing with prayer. He then shook hands with them all.

This was not all for the day, however, for there was a dinner to follow, and at three o'clock too! Representatives were conducted to the various homes in the surrounding Friends villages for their late lunch. One of the classrooms at Munzatsi provided enough room for all the missionaries present and a good many African Friends as well. So ended the day, well spent in fellowship together at Munzatsi. Benjamin S. Ngaira

BYRON G. THOMAS MEMORIAL

A scholarship fund is being raised for the children of Byron Thomas, who was suddenly taken by cancer last fall. The income from this fund will be used exclusively for the children's education. When that need is past the capital will be divided between the Friends World Committee and a memorial scholarship at Friends Boarding School. All interested contributors please contact:

Paul A. Livezey, Treas.
Route 1
Barnesville, Ohio

NICHOLSON INFORMATION

Would appreciate genealogical information concerning parentage of Samuel and Rachel Nicholson from Perquimans Co. and later from Randolph Co., North Carolina who settled in Washington Co., Indiana about 1813.

M. A. Nicholson, 903 Roseneath Rd,
Richmond, 21, Va.

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EPHRAIM BOWLES

Ephraim Bowles and Quaker Heritage is a family history of his Bowles family from Maryland to North Carolina, Indiana, Iowa and Kansas. It is a rather complete genealogy from the late 1600's to the present date. Illustrated. Ephraim Bowles was Gilbert Bowles father. For sale at $4.06, postpaid anywhere. Write Jay J. Newlin, Route 1, Des Moines 10, Iowa.

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BIRTHS

CARTER—To Merle and Rheba Carter of Russiaville, Indiana, a daughter, Julia Mae, on January 23.

CARTER—To Paul and Carolyn Carter of Russiaville, Indiana, a son, Norman Eugene, on January 12.

HUFF—To Norman and Leah Jennings Huff, pastors at Arba Meeting in Indiana, a son, Mark Dale Huff, on February 6.

DEATHS

BEANE—Edna Beane, on November 7, 1955, at Marshalltown, Iowa, aged seventy-two. The daughter of Carver and Lucy Ferguson, she was born in Marion Township March 13, 1883. She received her education in the Friends academies at LeGrand and New Providence and Penn College. On September 1904 she was married to Charles H. Beane, and the couple farmed near LeGrand prior to retiring in 1942. Edna Beane was the oldest active member of the LeGrand Friends Church. Preceding her in death were her husband on November 30, 1954, two children and a sister in infancy, and a brother, Erie C. Ferguson. Surviving are five children, Mrs. John Watland of Glenview, Ill., Ernest Beane of Gilman, Dr. Ercil V. Beane of Route 2, Marshalltown, Mrs. Willard Merryman of Route 1 and Donald Beane of Garwin; nineteen grandchildren; a brother, Jesse Ferguson of Marshalltown; and two sisters, Mrs. Carrie Plummer of Denver, Colorado and Bessie Collins of Salem, Iowa. Services were held at LeGrand in charge of Lewis D. Savage. Burial was in the Friends cemetery.

COMFORT—William Wistar Comfort, on December 24, 1955, at his home on Haverford College campus, aged eighty-one. He was president emeritus of Haverford College, and was well known as an educator and critic of educational trends. His books, "Just Among Friends" and "Quakers in the Modern World" are widely used. He also was associated for a long time with the American Friends Service Committee. Surviving are his wife, Mary L. F. Comfort; a son, four daughters, eight grandchildren and two great-grandchildren.

COOK—Esther Cook, on January 31, at New Castle, Indiana, aged ninety-eight years and eleven months. Born in the Quaker neighborhood of Clear Springs Meeting in Henry County, Indiana in 1857, she very early dedicated her life to Christian service. She was graduated from Biblical Department of Earlham in 1889. While there she started attending Indiana Yearly Meeting, which she attended for sixty years with the exception of 1921, when she was attending the Friends World Peace Conference at London. She was widely used by Indiana Yearly Meeting as an evangelist in Indiana, Ohio and Michigan. When Seattle Meeting was very young she spent a winter there and in neighboring meetings. Later she was active in pastoral service, serving at Knightstown and several other Meetings. She was always a loyal member of the W. C. T. U., and temperance and peace were her greatest interests. She was always a great reader and kept abreast of the religious thinking of the day. Greatly beloved by her home meeting and by meetings she had served, she was frequently called on for funerals until her ninetieth year. Her funeral service was held in charge of John Harvey, with an open period of worship. Burial was at Clear Springs.

DAWES—Ira C. Dawes, on February 6, at Greencastle, Indiana, aged sixty-seven. He was born in Wabash on January 17, 1889 and moved from there in 1925. He was a former pastor of the Wabash Friends Church, having preached there eight years, and also had served other Friends Churches. The son of Leander and Sarah Tate Dawes, he was married to Elsie Coulter, who survives him. Also surviving are a son, Eugene M. Dawes of Indianapolis; a brother, Lloyd Dawes of Wabash; and four grandchildren. Funeral services were held with the Rev. Harry Ricker of Peru, Indiana, assisted by Lewis Savage, officiating. Burial was in Friends Cemetery.

VOGUS—Earl J. Vogus, on February 3, at his home in Russiaville, aged seventy-five. He had been bedfast since August and had suffered several paralytic strokes. He was born December 23, 1880 in Honey Creek Township, the son of William P. and Nancy Vogus. On May 5, 1903, he was married to Lessie Fritz, who survives. Their married life was spent on their farm three miles east of Russiaville until four years ago when they moved to Russiaville. Earl Vogus attended Lynn School and was a member of the Lynn Friends Meeting. He served as a trustee there for several years. Upon moving to Russiaville, he transferred his membership there and was active in that Meeting until his health failed him. Surviving are his wife; a daughter, Edith Dixon of Kokomo; a son, Russell Vogus of Russiaville; six grandchildren; two great-grandchildren; a sister, Mrs. Ora Butler of Russiaville; and a foster brother, Guy R. Miller of Chicago. Funeral services were held at the Russiaville Friends Church with William Wagner and Mary Hiatt officiating.

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RICHARD H. MCFEELY, *Principal*

ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lorton Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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